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RECENT BOOKS OF PREACHING AND PASTORAL  
THEOLOGY

Mr. Campbell<sup>1</sup> is the successor of the late Joseph Parker in the City Temple, London. This of itself is sufficient to compel attention to his published utterances. Then, Mr. Campbell made a tour of this country, preaching in the principal cities, and made a favorable impression by the earnestness of his address and the fine spiritual quality of his manner. To those who have seen and heard Mr. Campbell, and have felt the subduing quality of his personality, it is easy to imagine the immediate interest of these discourses. But of themselves they are not remarkable; there are poorer sermons which read much better. These need the personality of the man to give them their proper value. It is a mistake to think that a great preacher is necessarily a great sermonizer. Whitefield was unquestionably one of the greatest preachers that ever lived; but his sermons give no hint of it. Martineau is one of the greatest of sermonizers; as witness his "Endeavors after the Christian Life;" but he had no popular following whatever. These sermons of Mr. Campbell deal with fundamental things: "What Is God?" "What Is Man?" "Personal Communion with God;" "Can God Answer Prayer?"—these are specimen titles. Here is a characteristic utterance:

Prayer is that in which the soul looks up; it must be the expression of nobleness in the man who prays. You stand upon the tableland of character when you pray. It is the utterance of the soul's highest to God. He will be content with nothing less.

Mr. Campbell prefaces his volume with some views of the mission of the pulpit and the conditions of successful preaching. He thinks, and truly, that the day for mere cleverness in the pulpit is over, and that the prevailing temper in the audience is that of

a hunger for something strong, and deep, and true, suggestive of heaven and holiness and the living and loving Christ. The more direct and simple the style and the more rich and real the spiritual experience of the preacher, the more the people welcome the message.

Lovers of Robert Louis Stevenson (and who that has read him has not become a lover?) will have large gratitude for Mr. Kelman's interesting and thoroughgoing presentation of their favorite's serious vein.<sup>2</sup> Mr. Kelman's endeavor is to show that Stevenson had a conscience about

<sup>1</sup> *City Temple Sermons*. By R. J. Campbell. Chicago: Revell, 1903. 286 pages. \$1, net.

<sup>2</sup> *The Faith of Robert Louis Stevenson*. By John Kelman, Jr. [Chicago: Revell, 1903. 298 pages. \$1.50, net.

everything—work, reading, recreation, etc.—and that Stevenson steadily maintained this to be religion itself. That Stevenson could not be classed with current religious schools is not to the point. The real issue is whether he viewed life as the providential opportunity for the development of high character under the sense of responsibility to God. Religion has to be studied in its twofold aspect: the *individual* aspect as between the man himself and God, concerning which all human judgments are precarious; and the *formal* or official aspect, as between a man and religious institutions. As related to the second aspect, Stevenson is not to be regarded as a model. His temper toward institutional Christianity is cool, often cynical, at times unworthy. Nor is this offset by the literary beauty and devotional quality of his Vailima prayers, his tender and moving references to early religious teachers and associations, his actual but fitful Sunday-school teaching. Taken as a whole, Stevenson's work must be reckoned at the best but a negative quantity in this regard. If he has not actually weakened respect for institutional Christianity, he certainly has not quickened or promoted it. As related to the other, the individual aspect, the balance is all in Stevenson's favor. Stevenson, being Scotch, could hardly help being religious, even theological. Preaching is in the blood of all Scotchmen; Stevenson is always reminding us that he "would rise from the dead to preach." Deeper and worthier than this, however, is Stevenson's richly optimistic view, nourished by the belief in God's personal ordering of the universe to righteous ends. Out of this comes his characteristic message of love and joy. No writer of our day, not even the professional writer of devotional books, has more persistently urged the cultivation of these essentially religious tempers. In the spirit of abounding gratitude with which he regards the common mercies Stevenson is a model for any Christian. To see the day break or the moon rise, to meet a friend, or to hear the dinner-call when he is hungry—all these things fill him with surprising joys. Read his prayers—than which, if we abate some traces of conscious literary effort, there is scarce anything more exquisite out of Scripture—and one finds there recurring catalogues of the daily happenings which are cause for gratitude—work, friends, food, and laughter. Moreover, it must be remembered that Stevenson's was not an easy or comfortable life. During his early manhood he fought single-handed and uncomplainingly against poverty; all his days he bore the depressing burden of ill-health. And yet, as Mr. Kelman says and shows, "the duty of joy, the ethical value of happiness," that is, *par excellence*, the message of Stevenson. "Not that one may himself be happy, but that he may make others happy." "Gentleness and cheerfulness," says Stevenson,

"are the perfect virtues." Again, "the kingdom of heaven is of the child-like who are easy to please, who love and give pleasure." Again:

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.

If it be asked why a book like this be treated as "pastoral theology," the answer is simple: It shows the working of a typical human heart to understand which is the first duty of the preacher. Every man reflects something of the spirit of the time in which he lives; the man of genius reflects it in greater degree. Biography has all the value of an experience meeting. The preacher who understands men best will be best understood of men, and this is a prime condition of any successful ministry.

Dr. Perren's work<sup>3</sup> merits attention for one thing. It has brought together the experience of many successful evangelistic workers whose teaching ought to carry weight. Many a well-intentioned pastor fails for lack of a little suggestion as to method. Sincere as he may be, he is not as resourceful as some of his neighbors; but, given a hint, he can work the suggestion out. There is, of course, nothing so perilous as trying to fit oneself into another person's method. A man is at his best only as he is working his own gifts in a thoroughly congenial way. Nevertheless, many a man has found himself through another man's experience, and the wise man is never above learning from his neighbor. In addition to this matter which is good, Dr. Perren has brought together a lot of other matter not quite so good. In the section given to anecdotes and other kinds of "illuminating" material there is little that is fresh or original. A man of ordinary parts could do better for himself by reading the daily papers with a pair of scissors and an analogical eye. The selection of sermons has been made with reference to distinct classes, adults and youth, and serve well enough for models of the kind of preaching they are intended to represent. If a man must have helps of this kind, Dr. Perren's book is as good as any and better than most; but the best of such books is a poor substitute for the power and joy of original creation.

Dr. Breed is professor of practical theology in the Western Theological Seminary. Among other things, he is responsible for the courses in hymnody. Not finding a suitable book on the subject for use in the classroom, he made haste to write one; this is the result.<sup>4</sup> The book traces in

<sup>3</sup> *Outline Sermons and Plans for Evangelistic Work.* By S. Perren. Chicago: Revell, 1903. 473 pages. \$1.20, net.

<sup>4</sup> *The History and the Use of Hymns and Hymn Tunes.* By David R. Breed. Chicago: Revell, 1903. 364 pages. \$1.50, net.

broad lines the history of hymnody from the song of Miriam (Exod. chap. xv) to the hymns of Frances Havergal. From the period of the Reformation the treatment is chiefly biographical, and that, too, with special reference to the authors of hymns which have become historically famous. A chapter is given to the consideration of qualities essential to a good hymn. According to Dr. Breed, the good hymn is scriptural, devotional, lyrical; in proof of this he cites the list of "Best Hymns" compiled by Dr. Benson, from those appearing in the largest number of standard hymnals. If one were to criticise this analysis it would be to mark the absence of the *literary* quality, which in our age is as necessary as that of the other qualities mentioned. We venture to say that it is this quality which most strongly marks the difference between the hymns of our day and those of the earlier period. It is not now enough that a hymn should be piously worded and metrically sure; it should have that quality of literary distinction to which our generation has been disciplined by the poetry of Wordsworth and Tennyson, Lowell and Longfellow. The unusual feature of Dr. Breed's book is the history of the tunes. Concerning the origin and history of these there is no such popular knowledge as about the hymns. The information is, of course, in circulation; but it is scattered through many works. Apart from Mr. Butterworth's *Story of the Tunes*, we know of no other work which pretends to make this information generally accessible. From Dr. Breed's account one learns how important a part the tune plays in securing popular attention to the hymn; and how important, too, the tune is as an aid to remembering and interpreting the hymn. The subject of hymnody is one to which the pastor can well afford to give special attention. Psalmody has a place in every public devotional service, and many a service has had its power abridged by a careless and unintelligent selection of hymns. A careful reading of Dr. Breed's readable and interesting work will be a means of grace alike to the pastor whom it instructs and the people who will benefit by the pastor's instruction.

There is a fine, bracing, militant smack to the title of Dr. Clay Trumbull's volume of sermons.<sup>5</sup> One takes up the book with a degree of eagerness. Dr. Trumbull was for years editor of the *Sunday School Times*. Under his supervision it became the best thing of its kind in print, and a distinct force in religious journalism. Not least among its attractions were the editorial paragraphs, and certain applications of the lesson, both from Dr. Trumbull's pen. Their pungency, wit, and searching truthfulness

<sup>5</sup> *Shoes and Rations for a Long March*. By H. Clay Trumbull. New York: Scribner, 1903. 353 pages. \$1.50, net.

gave them a quotable value which brought to the paper widespread recognition and fame. It was, and everybody felt it to be, ideal paragraphing. A selection with Dr. Trumbull's name attached was sure, everywhere, of a reading. Remembering this, one could not but be eager to read Dr. Trumbull in more formal discourse. Well, the sermons are of his own selection; they represent him on occasions when he was likely to give the best he had; the circumstances of their delivery are duly set forth, so that one has, in a measure, the atmosphere; but, somehow, the volume does not meet expectations. As the product of almost any other man they would be respectable, quite above the average book of sermons; but one misses the sparkle, the salient wit, the fine compression of statement, the suggestiveness of phrase, which characterized Dr. Trumbull the editor. In a preface Dr. Trumbull apologizes for apparent neglect of homiletic form. The outlines are as formal, and almost as commonplace, as if he had been solemnly molded by the oldest of old-fashioned schools. Take the opening sermon. The title is that of the volume. The text is Deut. 33:25, "Thy shoes shall be iron and brass; and as thy days so shall thy strength be." The introduction elaborates the thought that life is a march and that God promises suitable equipment for the journey. This thought he enforces as follows: (1) All the teachings of nature enforce this truth; (2) the experiences of mankind bear constant witness to it; and (3) the Word of God is pledged in confirmation. In the schools of his day the third point would have been first; aside from that, the categories are stereotyped. If, however, the sermons are not Dr. Trumbull at his best from the standpoint of literary felicity and power, they bear the stamp of his fully earnest spirit. Would that all preachers would learn the secret of his power. For this is it. "I never did," he says, "nor could I ever, preach a sermon except as a truth or a message possessed me which I desired to have possess those before whom I stood."

Mr. William J. Dawson<sup>6</sup> is a sermonizer of a high degree of attractiveness. He has the gift of being interesting—the first gift of all; and then of being interesting to edification and religious profit. Moreover, Mr. Dawson is conscious of having a message to deliver, and he is not above taking pains to present it with what literary charm he can command; which, by the way, is considerable. Mr. Dawson, too, has his own ideas about the content of his message; nor does he seem to be afraid of those ideas just because they are his own. In matters of interpretation, as in his treatment of the Parable of Dives and Lazarus, he "gangs his ain gait;"

<sup>6</sup> *The Reproach of Christ*. By W. J. Dawson. Chicago: Revell, 1903. 281 pages. \$1, net.

but then, who is there to say him nay? In matters which have been hid from the wise and prudent, "babes" must be free to say what has been revealed to *them*. One could not find a better exhibit of the difference between the old and the new school of pulpit exposition, and of ways of religious thinking, than to compare Mr. Dawson's exposition of that parable with that of the late Mr. Finney, who under his first general division—things implied in the text—found specific revelation on nearly every problem of eschatology. Mr. Dawson has not the fear of standards before his eyes; but he is never wanton in what might be considered by his coreligionists as variations from the traditions of the Fathers. On the contrary, he is considerate in a high degree and always makes a fair show of reason in behalf of his contentions. One may not always agree with him—which is a small matter; but one must respect and admire his candor and ability. To this volume a commendatory notice of Mr. Dawson is attached, the writer being Dr. Hillis, of Plymouth Church, Brooklyn. The good-will of Dr. Hillis cannot hurt Mr. Dawson, but the sturdy good sense and theological independence of the sermons, together with their freshness and grace of expression, are commendations in themselves.

Dr. Bushnell's was a rare character. He was no less interesting as a man than influential as a theologian, and in theology he is rated as perhaps the greatest single force the American church has yet produced. The present work<sup>7</sup> was originally issued in 1880; its appearance now is due to the desire of the publishers to include it in the centenary edition of Dr. Bushnell's works. It is a liberal education to know such a life even through the imperfect medium of its literary record. The many-sidedness of the man was remarkable; if theology was his ruling, it was not his only passion. Beyond many of the craft he was skilled in mechanics, and was an inventor. He could plan a house and lay out parks, design bridges, and solve puzzling problems of construction. This passion for the practical had its influence in determining his theology. The genius of what is called "Bushnellian" in theology is its ethical efficiency. The atonement in and of Christ means a power in men and women making them better, or it is nothing. It is not a small matter to open the way of holiness; it is a much more important matter to prevail upon a man to walk in the way of holiness. Character is the final end of all suffering, whether in Christ or in Christian disciple. Jesus both showed man the way of holiness and was in man to lead him and keep him in that way. These letters of Dr. Bushnell have manifold suggestion for the ministry of our

<sup>7</sup> *The Life and Letters of Horace Bushnell*. Edited by Mary Bushnell Cheney. New York: Scribner, 1903. 601 pages. \$3.

day. They reveal what should be the temper and spirit of the controversialist. In the most trying days Dr. Bushnell never feared either for God's cause or for himself; and if he said frank and outspoken things, they were against ideas and not men. Bushnell's contention was for the truth wherever found. There is, perhaps, no nobler deliverance in the history of polemics than this from him:

The effect of my preaching never was to overthrow one school and set up the other; neither was it to find a position of neutrality midway between them; but, so far as theology is concerned, it was to comprehend, if possible, the truth contended for in both. -

Not enough emphasis has been laid upon Bushnell's gift as a letter-writer. The critics generally have rated him as a preacher first and theologian after; but had his gifts in these directions been much less than they are, he would still have margin enough left for perpetual reputation in his letters. In them he speaks of the deep things of God and in man with a freedom and vivacity, a raciness, relish, and quality of deep emotion, not to be found in his more formal and public utterances. And it is to his letters and not to his sermons that we must go for that sublime declaration of his faith in God which can never be quoted too often. In a letter to his wife he says:

How little do we know, my dearest earthly friend, of what is contained in the word God! We put on great magnifiers in the form of adjectives, and they are true; but the measures they describe, certified by the judgment, are not realized, or only dimly realized, in our experience. I see this proved to me, now and then, by the capacity I have to think and feel greater things concerning God. It is as if my soul were shut in within a vast orb made up of concentric shells of brass or iron. I could hear, even when I was a child, the faint ring of a stroke on the one that is outmost and largest of them all; but I began to break through one shell after another, bursting every time into a kind of wondrous and vastly enlarged heaven, hearing no more the dull close ring of the nearest casement, but the ring, as it were, of concave firmaments and third heavens set with stars; till now, so gloriously has my experience of God opened his greatness to me, I seem to have gotten quite beyond all physical images and measures, even those of astronomy, and simply to think God is to find and bring into my feeling more than even the imagination can reach. I bless God that it is so. I am cheered by it and encouraged, sent onward, and in what he gives me begin to have some very faint impression of the glory yet to be revealed.

The Scottish Church Society must be nearly seven years old; at least its fifth conference was held in 1902, and the charter provides for annual conferences. The special objects of the society, as set forth in the constitution, are twenty-two in number, among them being: the fostering



of a due sense of the historic continuity of the church from the first; the assertion of the efficacy of the sacraments; the restoration of the holy communion to its right place in relation to the worship of the church, and to the spiritual life of the baptized; the revival of the daily service; the reverent care and seemingly ordering of churches and churchyards; the deepening of a penitential sense of the sin and peril of schism. The motto of the society is: "Ask for the Old Paths . . . and walk therein." From this one may judge the general direction of the lectures and addresses of the Fifth Conference which appear in a volume<sup>8</sup> with the general title, *The Pentecostal Gift*, or the relation of the Holy Spirit to the ministries of the church as the body of Christ. The lectures vary in value, of course, but there is nothing revolutionary in any of them. The addresses on the sacraments, for instance, where high-churchism is most exacting, contain nothing to which any devout Evangelical could object. Two sacraments are recognized as having been specifically ordained by the Master; but the sacramental character of any agency in which God comes sensibly into the life is recognized.

The inward operations of the Spirit are not ignored, the extraordinary operations of grace are not excluded—in one sense each Christian life is a continuous illustration of them, the grace of God meeting each in a providence wholly peculiar to the individual. But the obvious and habitual method of education and nutrition in the household of God is by ordinance. . . . The efficacy of all ordinances is through the Holy Ghost. In themselves they are channels only; we resort to them only for their content of grace.

In similar spirit and with equal latitude are treated the issues of church continuity and ministerial ordination. Indeed, if we may judge of the work of the society by the tenor of these lectures, it exists only to revive an emphasis upon teachings and practices for which the entire Christian church stands, but from which attention has been temporarily diverted by new and apparently more pressing problems of church life.

Dr. Gladden publishes a series of lectures<sup>9</sup> given at Harvard on the William Belden Noble foundation in 1903. The lectures are six in number and deal with leaders of thought in different fields with a view to showing that each one's life-work was but a confession of faith in God. The characters selected are: Dante, the poet; Michelangelo, the artist; Fichte, the philosopher; Victor Hugo, the man of letters; Richard Wagner, the musi-

<sup>8</sup> *The Pentecostal Gift*. By Various Writers of the Scottish Church Society. Glasgow: James Maclehose & Sons.

<sup>9</sup> *Witnesses of the Light*. By Washington Gladden. Bosto. and New York: Houghton, Mifflin & Co. \$1.25, net.

cian; Ruskin, the preacher. Like all of Dr. Gladden's work, the treatment is intelligent and sympathetic, and the study, while amply sustaining the lecturer's chief contention, is generous enough to furnish a readable and inspiring introduction to the field in which the special "witness" was supreme.

Mr. Bridgman's book<sup>10</sup> is a *Pilgrim's Progress* in terms of the twentieth century. In a simple, straightforward way the author discourses of the Christian way—the start, the foes, the helps, the waymarks, the rewards, the wayside ministries, the Guide, and the goal. The counsels are wise and helpful, moderate in the best sense of that term, interestingly presented, and cogently urged. On the matter of Sunday observance, for example, concerning which much ill-advised sermonizing is done, he says that Sunday should be distinguished from the other days by

the direction which our thoughts take, in the general tone and atmosphere of the home. Jesus and Paul took issue with the Pharisees on the Sunday question because the difference which they made between Sundays and week-days was one of externals only. They were no more open to God, they were no more just and merciful on the sabbath, than on Monday and Tuesday. They were just as crafty, domineering, and hypocritical. Let us change the current of our thinking and of our desires, if we would keep Sunday rightly.

Dr. DuBois' "Natural Way"<sup>11</sup> in moral training is to regard education as "nurture" with its ministries of atmosphere, light, food, and exercise. The analogy is suggestively followed, and the result is a book wonderfully interesting and informing, a perfect mine of illustrative fact and incident, and of judicious and illuminating comment. A chapter of unique interest is that on "Nurture by Atmosphere," in which the author treats of the education of the feelings. Feeling practically "rules the world," and is the fundamental constituent of character. Among the other faculties the feelings occupy a premier place. It is of the first importance, therefore, that they should be so educated that they will exercise their sovereignty wisely. The method, says Dr. DuBois, following Professor John Dewey, is that of indirect approach or development by atmosphere. A child is not to be turned upon himself to analyze or explain his feelings, but is to have put before him on some plane of contact the concrete examples of the things which are true, honorable, lovely, and of good report, and he is to breathe constantly the atmosphere which is rapturous and enthusiastic about

<sup>10</sup> *Steps Christward: Counsels for Young Christians*. By Howard Allen Bridgman. Boston and Chicago: The Pilgrim Press.

<sup>11</sup> *The Natural Way in Moral Training*. By Patterson DuBois. Chicago: Fleming H. Revell Co. \$1.25, net.

the worth of these things. We know of no work which will be more welcome to parents and teachers; if the facts and principles themselves are not new, the method of handling is sufficiently fresh and original to compel an absorbed attention in the work from beginning to end. Without the burden of an academic terminology, the book has the twofold virtue of a popular presentation and a scientific method.

Dr. Mathews is the author of the widely popular work *Getting on in the World*. The same point of view, the same clearness of literary style, and the same prodigality of anecdote and example characterize his latest work.<sup>12</sup> He touches entertainingly and instructively upon the whole round of human expression—energy, thoroughness, decision, self-reliance, pluck, endurance, etc., and he must be an odd genius who does not find a bit of helpful correction and inspiration in these pages. As a “homiletic aid” the work is worth the whole output of so-called cyclopedias of anecdote.

Dr. Matheson's *Representative Men of the Bible*<sup>13</sup> is a study of Bible characters from the standpoint of the artist. Whether historic or not, what do they suggest as they appear in the record? How has the writer portrayed them? This is the question Dr. Matheson asks himself in restricting his mode of treatment. Dr. Matheson puts aside questions of “documents;” he will have nothing to do with critical theories of the record. Luckily Dr. Matheson is an artist. He has imaginative quality of a high order; and these portraits of his, some of them worked out from the most meager of hints, are done with a penetration, fidelity to the material, and delicacy of feeling which put the books in a class by themselves as aids to interpretation. It remains true, however, that one cannot even in such studies altogether ignore the results of criticism. Criticism determines the relative value of sources and points of view. The earlier story of Balaam is a vastly different affair from the later additions and interpretations, and one has to determine whether he will give any value whatever to these latter before he can hit him off as does Dr. Matheson, “Balaam the Inconstant.” So far two volumes of these “studies” have appeared, and both are of standard quality.

Dr. Burrell is pastor of the Collegiate Church on the corner of Fifth Avenue and Twenty-ninth Street, New York city. It is a large and important church, and Dr. Burrell has maintained an enviable popularity as minister there through many years. Of recent years Dr. Burrell has taken to

<sup>12</sup> *Conquering Success; or, Life in Earnest*. By William Mathews. Boston: Houghton, Mifflin & Co. \$1.50, net.

<sup>13</sup> *The Representative Men of the Bible*. By George Matheson. New York: A. C. Armstrong & Son. \$1.50.

publishing his sermons in book form; those given to sermonic reading have become acquainted with his excellences and limitations. The present volume<sup>14</sup> has apparently a controversial emphasis, there being an opening series of three on "The Religion of the Fathers," with these suggestive titles: "A Mummy on its Travels," "Throwing Things Overboard," and "Cutting Down Fruit Trees." Dr. Burrell's doctrinal position is conservative to the point of pugnacity, and he has small use for "mediating" positions. His sermon on the atonement is a contention for the "substitutionary" theory on the ground of its being (a) biblical, (b) rational, (c) effective, (d) simple. The very arrangement of his argument shows how untouched he is by modern methods of investigation. Most men would find it advisable to show that its simplicity and effectiveness made it "rational," and then that reason and Scripture were at one in regard to it. Nevertheless, Dr. Burrell's sermons have form and quality; the style is oratorical rather than conversational; the illustrations are "bookish," but pertinent and memorable; and there is always relish for his sturdy directness of thought and speech.

CHARLES M. STUART.

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### THE NEW TESTAMENT IN THE CHRISTIAN CHURCH

The Lowell lecturer for 1903 was Professor Edward C. Moore, of Harvard University, who has now published his eight discourses without essential change.<sup>1</sup> The work has many of the merits as well as the defects of printed popular lectures. In the first lecture Dr. Moore discusses the "authorities" of the early Christians. Prior to the middle of the second century there were, according to our author, but two; viz., the Old Testament and the Words of the Lord. This is stating the case rather strongly, since Peter, James, and Paul during their active ministry exercised "authority" over the churches which they had founded or where they dwelt; and in a less degree their successors in the various churches—i. e., those whom the churches acknowledged as leaders—were authorities in matters of faith and practice. Witness the Ignatian epistles. And after Paul and the rest had laid down their lives for the faith there is little question but what the letters they had written to this or that church were authorities in the respec-

<sup>14</sup> *Christ and Progress and Other Sermons.* By David James Burrell. Chicago: Fleming H. Revell Co. \$1.20, net.

<sup>1</sup> *The New Testament in the Christian Church.* Eight Lectures. By Edward Caldwell Moore. New York: The Macmillan Co., 1904. 360 pages. \$1.75.